

THE AIMS OF THE THEOSOPHICAL WORKER

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THE phrase "Theosophical worker" naturally makes a distinction between the mere student of Theosophy who is eager to gain knowledge for himself, and one who is not only the student but is also eager to share with others what he has found. The worker therefore undertakes duties and responsibilities which are not incumbent upon the student.

Obviously the aim of the worker is, first, to understand the nature of the work to which he is called, and, second, to do his best to equip himself for its accomplishment. Very briefly put, his work is dual, first, to instruct mankind in the knowledge of "God's Plan which is Evolution," and then, to co-operate with the Elder Brothers who are in charge of that Plan.

This Plan of the Logos embraces every possible type of manifestation. Therefore the worker, in order to understand the Plan, must develop a mind which little by little is aware of every type of activity of the Logos. He cannot of course

fully achieve this till he becomes the Adept. But what is important to realize is that, as the worker, he must not limit himself to the study of those aspects only of the Plan which concern the outpouring of the Logos in the field of religion. There is just as much of an outpouring of that Divine Energy in science, art and literature, as too in the economic and political organization of the world. In other words, there is not a single department of human activity which is outside the survey and interest of the worker.

It is true that by temperament he may be interested specially in religion, or science, or the arts, or the reconstruction of men's affairs through politics and economics. But whatever may be his special interest, he must protect himself from being lop-sided in his reactions through limiting his interest to his special department only. In other words, the worker must try his utmost to come to the "Centre," and from there survey the many

departments of life through which the Energy of the Logos is pouring. The worker has to be broad-minded, that is to say, he must keep the doors of his mind open, and in addition create *new* doors through which new visions may come to him. He has at the same time to be both deep and wide in his sympathies. In other words, the problem of the knowledge of the Plan of God is not one merely for the mind; the astral nature and its true and pure reactions are equally necessary to understanding.

But the *knowledge* which the worker acquires must be correlated all the time to the *work* which he plans to do to help mankind. Every type of knowledge is certainly useful in the end, but there are certain kinds of knowledge which at the moment are not of very great need. Thus, for instance, the knowledge of higher mathematics is necessary for us all before we shall reach the level of Adeptship; but, at the moment, it would be a waste of time for us to specialize in mathematics (unless we happen to be born mathematicians), when what is needed is less mathematics and more science and mysticism.

Each of us as a worker needs to ask of himself or herself the question: "Of what use *now* is the knowledge I am gaining for the work that needs to be done?" And this leads to the next question: "What is that knowledge which it

is necessary to give at this moment in order to help men?" But both these questions are linked to a third question: "What is the knowledge which *can be assimilated* by those whom I propose to help?" For the worker must never forget that the topics which interest him are not necessarily the topics which interest those whom he aims at helping.

Here we are confronted with the most difficult of problems, for it is the experience of all of us older workers that, with the best of intentions, we are not able to interest every one in Theosophy. Yet there must be for each person in the world some revelation of Theosophy which will be attractive to him; the problem is how to find out what it is, and present it to him so that it is attractive. But each man is like an equation which needs to be solved by us, before we can approach him so as to be of greater use to him. Yet so great is the mystery of man's nature, that it will be only as the Adept that we shall find the solution to all the equations of all the individual men who compose mankind. Nevertheless, in spite of the difficulties inherent in the problem, each worker must ponder constantly over the problem: "How can I come nearer to those whom I desire to help?"

So far in the history of mankind men have been inspired to noble conduct by religion. This is still

the case with the masses and specially with those whose mentality is not very pronounced. Since religion is so important a factor in life, the Theosophical worker must necessarily incorporate into himself the truths not only of his own religion, but also those of others, in order to offer new presentations of religious appeal. It is however a fact that today large numbers of men and women no longer react to any appeal to an innate sense in them of religion. While they may have nothing to object to a religious presentation, yet it is apt to leave them cold.

A very noteworthy change in the world's evolution is the slow drift away from the problem of God towards the problem of Man. Where an audience cannot be "held" by a topic which deals with religion or philosophy, which aims at probing into the nature of God, they are far more likely to respond to any topic which describes economic and social problems, which deal with the interrelations among the classes and nations which have been created by the developments in science and by international commerce.

The "New Man" of today is drawn to economics, politics and art. Science in all the many branches of discovery is today offering a vast accumulation of material which deals vitally with these problems; those scientific

facts are as it were the groundwork of knowledge for an intelligent man today. Theosophy as the Divine Wisdom has of course vital truths to offer concerning all these problems. The Theosophical worker, if he proposes to be up-to-date, must be in touch with all these problems. There is an old definition that a man of culture is one who knows "something of everything and everything of some one thing." This is a true description of the ideal Theosophical worker. Following his bent he is scientific, mystic, artistic or practical, and so a specialist in his own department; yet at the same time he tries to keep in contact with the other departments in which too are embodied the outflowing energies of the Logos.

One element has entered into the life of the Theosophical worker of today which was absent in similar workers of past civilizations. Schools of philosophy existed both in India and in Greece; in India each school was grouped round a teacher, and those who desired to be accepted as his disciples travelled to his Āshrama. It was the same in Athens with the Academy of Plato and the Lyceum of Aristotle. These philosophers of course expounded the problem of Truth and Reality; but their message was to the individual, and it had very little relation to the reorganization of society. The Pythagoreans,

however, were unique, because their philosophy aimed at bringing about a reformation of everything in the State. Plato discussed the establishment of the perfect Republic, but he did not, as did Pythagoras, charge his disciples to take up the reconstruction of the City State.

It is different with the Theosophical worker today, because of the conception that there is behind the World-Process the Will of the Logos which unbuilds and builds everything towards an ideal structure. The Wisdom, to the Theosophist, is not just a body of ideas ; it is a dynamo of *energy*. To the Theosophical worker the ancient Hebrew phrase about the Wisdom that "mightily and sweetly doth she order all things" has a significance of profound import.

This reconstruction, which is being carried out unceasingly by the Divine Wisdom, is at the moment trying to create a perfect channel for its action through The Theosophical Society. Therefore it is that, under the guidance of the Masters of the Wisdom, the conceptions of Universal Brotherhood, and of incessant work towards it, have been made the First Object of The Society. From this it follows that every Theosophical Lodge is expected to be a centre of all ideas and schemes dealing with reconstruction. The worker therefore has the responsibility of aiding Theosophical Lodges to

understand the principles of reconstruction and to put them into practice. He is not merely an exponent of a Wisdom ; he is at the same time an organizer of the activities of his fellow-members.

Some workers are more successful as exponents than as organizers. Nevertheless the ideal worker is a combination of both. Since the Wisdom, which today we term Theosophy, is as it were an encyclopedia which narrates the operations of the Will of the Logos, and since this Will is revealing itself every moment in ever new creations, Theosophy is not a "cut-and-dried" philosophy, but an ever-active and ever-increasing revelation of the Divine Mind. And since the Wisdom is an *energy* working towards an ideal reconstruction, every event has behind it the "Plan" for it. The worker therefore needs to be keenly sensitive to the vast transformations which the Will operates in life every moment. He must extract out of these transformations the Wisdom which he is to expound in order to inspire all Theosophists towards *work*, if they desire to co-operate with that Will.

One special work which needs to be done is to bring the imagination of Youth to grasp the beauty and the inspiration which come into their lives the moment they see "the Plan of God which is Evolution." In these days when the

burden of reconstruction is definitely laid more and more on the shoulders of Youth than on that of elders, the Theosophical worker must seek to give the message of the Wisdom in such forms as will appeal to young men and women, and indeed to boys and girls also.

The ideal worker is less one who is clever and full of energy, and far more one who is so surcharged with enthusiasm that he infects others, specially the young, with his enthusiasm. A prophet of Palestine said that "young men dream dreams and old men see visions." There is scarcely a more useful work which the Theosophical worker can do for Youth than to make them "dream dreams." It little matters if Youth is disinclined towards a detailed study of the Great Plan, so long as through their emotions they sense the beauty of that Plan, and from those emotions there springs up in them a desire to be heroic in action and loyal to the Plan to the end.

In these days, where modern science with her vast body of facts is still negative on the matter of Idealism and Immortality, and indeed among the more backward scientists the old deadening materialism still persists, the greatest need in the world is an unshakeable confidence in Hope. The true student of Theosophy penetrates beyond the dark clouds of failure and depression, both in his own life and that of the world, and feels an unbounded Hope that all events are moving towards an indescribably beautiful consummation. The Theosophical worker must radiate this Hope which the world needs today. His love of the Wisdom, and his increasing enthusiasm for the Great Work, will transform his nature, till he becomes Hope embodied. To give Wisdom, and with it Hope, is the Theosophical worker's "work" which abides with him night and day, in life, and after, in the life to come.

